

# THE RED MAN

*An Illustrated Magazine Printed by Indians*

**NOVEMBER 1916**

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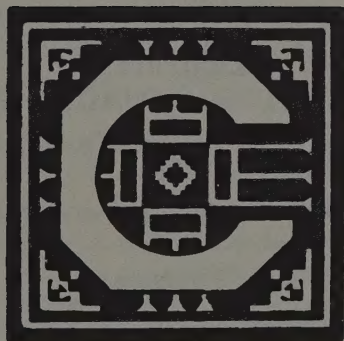
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# Man's Pilgrimage

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I KNOW no study which is so unutterably saddening as that of the evolution of humanity, as it is set forth in the annals of history. Out of the darkness of prehistoric ages man emerges with the marks of his lowly origin strong upon him. He is a brute, only more intelligent than the other brutes; a blind prey to impulses, which as often as not lead him to destruction; a victim to endless illusions, which make his mental existence a terror and a burden, and fill his physical life with barren toil and battle. He attains a certain degree of physical comfort, and develops a more or less workable theory of life, in such favorable situations as the plains of Mesopotamia or of Egypt, and then, for thousands and thousands of years, struggles with varying fortunes, attended by infinite wickedness, bloodshed, and misery to maintain himself at this point against the greed and the ambition of his fellow-men. He makes a point of killing and otherwise prosecuting all those who first try to get him to move on; and when he has moved on a step, foolishly confers *post mortem* deification on his victims. He exactly repeats the process with all who want to move a step yet farther. And the best men of the best epochs are simply those who make the fewest blunders and commit the fewest sins.

THOMAS H. HUXLEY



A magazine issued in the interest  
of the Native American

# The Red Man

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NOVEMBER, 1916

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## THE RED MAN



### “Indian Dentists” and “How the American Indian Came Across from China:”

*(In the September number of The Red Man an article on each of the above subjects was published. Dr. A. Hrdlicka, Curator, Division of Physical Anthropology, Smithsonian Institution, took exception to some of the statements made in those articles as incorrect and misleading. At our request, Dr. Hrdlicka has pointed out these errors, and we call the attention of our readers to his statements here given. They contain interesting as well as trustworthy information.)*

“*Indian Dentists*”—The teeth brought by Mr. Saville and similar specimens discovered before are not examples of any dentistry, but examples of cosmetic decoration. Not a trace of dentistry in any form has ever existed among any branch of the Indians. Decaying teeth were sometimes extracted with a sinew, or were knocked out; but in a great majority of the cases they were left in the mouth until they completely decayed.

As to the “replacement” mentioned in the article, it was doubtless post-mortem. A tooth introduced in life could not fail to produce suppuration.

“*How the American Indians came across from China.*”—The American Indians did not come from China—they came from northwestern Asia. No land bridge existed between Asia and Alaska or North America and Europe within the times when man was sufficiently developed, sufficiently numerous, and sufficiently equipped for emigration into America. There is no acceptable evidence as yet nor any probability that this continent was peopled “before the last ice age” set in; nor has Boas “demonstrated that the Mongoloid type of men from their habitat in northern and central Asia reached


Europe and the new world," nor found that the "Ainus of Japan and the Pacific northwestern tribes patronized the natural bridge between northeastern Asia and Alaska prior to the last ice age." This last statement in particular is a monstrosity; as is also the following one that "our New York State Indians are regarded as still primitive Aryans;" as well as that further on about the identity of the Mexican culture with that of Egypt, and in fact a good deal of the rest of the article. It is as a whole one of the worst journalistic productions that has recently appeared.

A. HRDLICKA,

*Curator, Division of Physical Anthropology.*

THE best reward for having wrought well already is to have more to do; and he that has been faithfully over a few things must find his account in being made ruler over many things. That is the true and heroical rest, which is only worthy of gentlemen and sons of God.

*Charles Kingsley.*



# A Conference on Race Progress: The Sixth Annual Conference of the Society of American Indians:

*By Arthur C. Parker.*



EDAR Rapids, Iowa, was the convention city of the Society of American Indians that closed its conference activities on October 1st. This Sixth Annual Conference was indeed a test of the loyalty and unselfishness of the leaders of the society, and the results are encouraging, if one is to judge by the comment and commendation of the friends of the red race and by the testi-

mony of the press.

Cedar Rapids was chosen not only as a central meeting point, but also for its well-known, public-spirited committee. There was no organized welcome, but everybody knew that the Indians had come to town and turned out to greet the society at its two large public sessions. The co-operation of Coe College, through President John A. Marquis, the active help of the Commercial Club through its energetic secretary, John Wonderlich, and the friendly attitude of the press of the city paved the way for a cordial response of welcome. More than one Indian and associate member, infused by the friendliness of the people, adopted the motto of the city and exclaimed, "Cedar Rapids suits me!" It "suited," because it was responsive.

The conference convened Wednesday morning, September 27th, in the art gallery of the Carnegie Library, where the reports of the officers of the society were read. The sessions continued throughout the afternoon and in the evening the welcome of Cedar Rapids was given to the conference in Sinclear Chapel at Coe College. The auditorium was filled long before the meeting was called to order, and by the time of the opening address by Chairman Grimm, many of the most prominent citizens from the city, the college faculty, and several hundreds of students had united in the welcome demonstration. The spokesmen of the city were: John M. Grimm, chairman; Rev. E. R. Burkhalter, Dr. Joseph Fort Newton, and Major Louis Roth.

Each made an eloquent address and extended the welcome of Cedar Rapids to the first Americans, but, as the mayor dryly remarked, "I scarcely think that seventy-five years ago a couple hundred of Indians would have received so peaceful a welcome as this!"



Dr. Burkhalter brought to our minds the fact that the man after whom the chapel had been named had been a foremost friend of the Indians back in the stormy days of '79 and '80, when the Poncas were struggling for their rights. He recalled the services of R. H. Pratt at the same time and then paused to ask, "I wonder if the Captain happens to be in this audience?" Some one said "Yes, the General is here." Then asked the aged clergyman, "I want him to stand up that we may look into each other's faces." Straight as an arrow arose the stalwart six feet of General Pratt, who spoke briefly telling of his happy experiences with the Sinclear family and of the early days when he struggled to found a school. The manner in which the audience greeted the General was an ovation and Dr. Burkhalter closed his address in a pleasant vein.

Responses to the addresses of welcome were made by President Coolidge, Dennison Wheelock, Mrs. Gertrude Bonnin, Mrs. Marie L. B. Baldwin, Father Phillip Gordon, and by the secretary. Each speech was greeted by much applause, and as each was made the audience saw revealed in a new light the modern Indian, and saw him as a citizen and fellow man. Never again can the two thousand who greeted the society in Sinclear Chapel think of the Indians in terms of the old border days, for here they saw Indian men and women dressed and mentally equipped as the most favored citizens, and representing the professions of the clergy and priesthood, law, authorship, and science, each a leader of thought anywhere in the world of men and women. It is this impression on the minds of hundreds of white citizens and college students that makes the society a valuable factor in creating a new public sentiment. On a reservation a conference could never reach the world of thinking men or storm the pages of the press as is done in a citadel of civilization and within college walls. The Indian at such a conference meets the world shoulder to shoulder and matches brain and wit in its very strongholds.

After a series of spirited meetings on Thursday, devoted to the questions of "The Government and Its Duty Toward the Indians;" "The Indians, What They Can and Should Do for Themselves," and "The Society and Its Functions," the conference addressed the student body at Coe College on Friday morning, September 29th. The impression already made was deepened and it is quite safe to say that among the five hundred students from all over the world attending Coe, there is not one who is not to-day a friend and champion of the American Indian.

Among the associates present were: Bishop Hunting of Nevada, H. B. Peairs, H. K. Larson, Matthew K. Sniffin, Robert C. Hall, Mrs. L. S. Houghton, Mrs. F. W. Seymour, Gen. R. H. Pratt, and Rev. Thomas C. Moffet.

Foremost among the radical members was Dr. Carlos Montezuma, un-



wavering in his stand to abolish the Indian Bureau, and declaring it the chief hindrance to Indian progress. Rev. Sherman Coolidge, the conservative, insisted that the Government, through the Bureau, was sincere in its intent even if its employees did sometimes err. The clashes of opinion between these leaders kept interest alive, but though each was earnest there was no personal animosity. Other prominent members were: Rev. Phillip Gordon, Rev. Henry Roecloud, Leander Gansworth, T. L. Sloan, Simon Redbird, Mrs. G. Bonnin, Mrs. M. L. B. Baldwin, Miss M. Frazier, Ira Isham, and Joseph Lincoln. From the Kickapoos came Simon Le Clair; from the Kiowas, Delos Lonewolf; from the Lac Cour'D'Oreilles, Messrs. Diamond and Gibbard.

These and others discussed the various topics assigned the conference until the platform committee had made a digest of the various ideas presented. Then came an individual discussion of each plank, this being insisted upon just as was done last year at Lawrence, Kans.

The platform, as finally adopted, reaffirms the principles formerly upheld. It contains no personal names or personal commendation, since principles and not men were the subjects of discussion. The conclusions of the conference are as follows:

### **The Cedar Rapids Platform.**

The Society of American Indians assembled in the Sixth Annual Conference in the city of Cedar Rapids, Iowa, September 26 to September 30, 1916, more conscious than ever of the complex situation in which a kindly and benevolent Government has placed the Indian of the United States, and appealing to the people, the Congress, and the Executive officers of the Nation for such sympathetic counsel and assistance as may be necessary in working out a plan for a legal, educational and administrative policy, which, when adopted, shall contemplate the speedy and just settlement of all causes of Indian discontent, by placing them on an equal footing with other Americans, do adopt the following platform:

1. *Closing the Indian Bureau.*—We believe the time has come when we ought to call upon the country and upon Congress to look to the closing of the Indian Bureau, so soon as trust funds, treaty rights and other just obligations can be individualized, fulfilled or paid. It should be clearly seen that the Indian Bureau was never intended as a permanent part of the Interior Department, but merely to perform a temporary function. With the progress and education of Indians, they should be invested with the full privileges of citizens without burdensome restrictions. As its jurisdiction is removed, the books of the Bureau should be closed until there is a final elimination. As citizens and taxpayers struggling side by side with other Americans, we are willing to

entrust our liberties and fortunes to the several communities of which we form a part.

2. *Schools for Citizenship.*—It is believed that the preparation and introduction in Indian schools of the new vocational courses of study marks an epoch in Indian education. Furthermore, we can not urge too strongly upon the Congress that provision should be made, and Indian pupils encouraged, to make use of the Federal schools merely as stepping stones to attendance of white schools, where contact with other American youth makes for patriotic, competent citizenship. Furthermore, we believe that all Indian pupils over 21 years of age, having completed a prescribed course of study, should be deemed fully competent, given control of their property and thrown upon their own resources.

3. *Liquor Traffic an Evil.*—We commend the efforts of the officials of the Bureau for the suppression of the liquor traffic among Indians and we urge upon our own people the adoption of habits of total abstinence which we are convinced are conducive of happiness and prosperity. We urge unequivocally upon Congress the passage of the Gandy bill to prohibit the commerce in and use of peyote among our people, because of its known baneful effects upon the users in mind and morals.

4. *Health Conditions on Reservations.*—We commend the efforts to improve sanitary and health conditions on the reservations and to save the lives of the Indian babies, which efforts have already resulted in greatly reducing the death rate. We trust that the health campaign will continue unabated until the baneful effects of reservation life and ignorance shall have been wiped out for both infants and adults.

5. *Former Principles Reaffirmed.*—We reaffirm the principles so ardently and justly urged by former conferences of this society. We reiterate our pleas made in our Denver, Madison, and Lawrence platforms calling for (a) a definition of the legal status of the Indians; (b) for the individualization of trust funds; (c) and the early adjudication of all tribal claims. We renew our appeal as made in our memorial to the President of the United States, December 11, 1914.

Again we call upon our own people to the exercise of all manly and womanly virtues, fighting with courage the battles of life, thoroughly imbued with the spirit of progress, so essential to the ultimate salvation of our race.

THE SOCIETY OF AMERICAN INDIANS.  
By ARTHUR C. PARKER, *President*.

Attest:

Gertrude. R. Bonnin, *Secretary*.

Dennison Wheelock, *Chairman on Platform*.

Thomas C. Moffet, *Associate Chairman*.

The election of officers resulted in the following cabinet:

*President*—Arthur C. Parker.

*First Vice President*—John M. Oskison.

*Vice-President on Membership*—Miss Margaret Frazier.

*Vice-President on Education*—Hon. Gabe E. Parker.

*Vice-President on Legislation*—William J. Kershaw.

*Secretary*—Mrs. Gertrude R. Bonnin.

*Treasurer*—Mrs. Marie L. B. Baldwin.

*Chairman of the Advisory Board*—Father Phillip Gordon.

In the associate council, Dr. T. C. Moffet was elected chairman and Robert D. Hall, secretary. Rev. Sherman Coolidge, by acclamation, was declared honorary president.

During the sessions the public was admitted and freely heard the wordy combats of the members as they struggled to advance and explain their ideas on the policy of the society. The addresses of particular interest were the annual addresses, President Coolidge; a reply to General Pratt's paper, "What is the Matter with Our Indians," by Dr. Carlos Montezuma; "The Observations of a Veteran Friend," by Gen. R. H. Pratt; "The Community Service Report," by Mrs. G. Bonnin; "The Indian Service, an Opportunity," by Flora W. Seymour; the address of the associate secretary, by Dr. T. C. Moffet.

The dominant work of the Cedar Rapids conference was an agreement that the continued existence of the society was essential to a demonstration of the higher qualities of the race and to its capacity for organization.

Not many members agreed on minor points or even upon some large questions, but there was a clean-cut stand by every member for civic freedom, for citizenship, for education, for better race hygiene, for temperance and for a complete and speedy settlement of the Government's affairs with the Indians of the country. It was agreed that the Indian would not have complete emancipation until the Indian Bureau could be dissolved. A constructive way by which the Bureau could be dissolved was pointed out. When this time should be, was a matter of debate, but there was no question as to the ultimate end. The Indian must advance and the Bureau recede.

So far as the new president of the society can see, the Indians object to the old regime of the Indian Bureau because of its very act of a definitely expressed and fixed policy. Political pressure has been exerted too often and incompetent employees have violated the functions of their office through prejudice, through poor judgment or ignorance, thus rendering the work of the honest employee more difficult. As the society memorial says, "Our condition has been one of chaos." The Indians object to chaos and clamor for genuine order. The clamor is a healthy indication despite the seeming lack of harmony in opinion.



Out of the great body of facts and conditions available and now presented as evidence, both the Indians and the Government must evolve a plan for the solution. This plan must not be one in which small things alone are seen but the larger principles and causes. When the plan is evolved there must be a close cooperation between the Governmental agencies and the Indians, else as before there will be bitter conflict. Above all the Indians must know what is being done for them and with them and why it is done. The Indian must know where he is going and what the country is doing if he is to become the kind of American the country holds as worthy of citizenship. Supplementing orderly principles and cooperation, there must be efficient administration unencumbered by political pressure. This expensive human problem must not longer be a gold dredge but a human elevator. Expressed in one way or other, these themes were emphasized at Cedar Rapids. All will bear careful thought and consideration.

The reports of the society workers brought out many interesting facts and the busy nature of the conference alone prevented a more lengthy discussion of others. Among the subjects full of interest was the report of Mrs. Gertrude Bonnin on her community service work among the Utes at Uintah-Ouaray. She was set to work among perhaps the least promising of tribes, and yet the results of her labors were so splendid that every member of the conference arose to his feet in testimony of appreciation. It was felt that if every reservation could have so efficient and unselfish a worker the problem would soon be over. Mrs. Bonnin, by her work, cultivates a spirit of neighborly cooperation and self-help. It is hoped that other service stations may be established, but in the meantime Mrs. Bonnin remains field superintendent for the society, and to her all donations and supplies should be sent. Her address is Ft. Duchesne, Utah. So grateful were the Utes to Mrs. Bonnin that before the conference 92 of the chief Ute men had joined the society.

American Indian Day was reported on and accounts showed its success during the first year of inauguration. In New York the Governor issued a proclamation declaring the day officially recognized and more than two million school children were reached. Other States, through schools, observed American Indian Day and during the years to follow it is hoped the second Saturday in May may long be observed as a tribute to American aborigines and their place in the history of their country. Mr. Red Fox James during the year did much to gain recognition and publicity for the holiday and has obtained numerous endorsements.

"The Quarterly Journal of the Society," published as the "American Indian Magazine," received much commendation during the conference sessions and some criticism also, as should be expected. It will be continued with its previous editor-in-chief in charge of its editorial work.

The magazine has now wide-spread recognition as an authority on Indian affairs, and as the mouthpiece of the educated Indian of to-day. The magazine has found some staunch friends and has been placed upon a firmer basis than ever.

A movement for the formation of State societies has been inaugurated, Each State, by the plan discussed, may have a State council subject to the jurisdiction of the national organization. This plan will soon receive some experimentation.

Several topics relative to tribal matters were talked over and urgent resolutions were passed looking to the relief of the Seminoles, the Comanches, the Utes, and the Turtle Mountain Chippewa. Other questions were also given a hearing, as that of the Lac Cour'D'Oreilles Ojibway.

The increased participation of the associates in all discussions, made possible by the joint conference, was a tribute to the confidence of the active body in its associates. By giving timely information and advice the active members were enabled to proceed in difficult places with intelligence and confidence.

Our friends in the city were likewise helpful and we owe much to the newspaper men, the college faculty, the clergy, to the Auto Club for a tour of the city, to the Majestic Theater and to the Quaker Oats Company. We should not neglect to mention our genial host at the Hotel Montrose, Hon. Charles Hamilton, an old Denver friend. As his was "the finest hotel in Cedar Rapids" it seemed to suit our Indian members as the official headquarters. The fine balcony and parlors gave suitable places for informal gatherings and even business sessions. Thanks were also given the librarians at Carnegie Library, who not only provided the conference hall but also a special exhibit of Indian books, some of them by members of the society.

Many old friends were absent from Cedar Rapids and were greatly missed. Each, no doubt, had urgent reasons for not attending, but a sheaf of letters assured the society of their unwavering loyalty. This year all conventions are poorly attended and the complaint of convention associations and chambers of commerce is that conventions during 1916 have not come up to expectations. The Indian conference suffered for lack of numbers, but what it thus lacked it made up for, as Father Gordon expressed it, "in determination and in the spirit of service." He pointed out that our members come voluntarily, often from long distances and at their own expense. Surely, then, the interest shown by the conference membership was keen and unselfish. Each came to offer himself or herself to the service of the race. It is felt that the few who have a heart interest in the broader subjects of the race welfare have a heavy task. Not all see clearly, nor have all the inspired faith to see that the society is working solely and unselfishly for the redemp-

tion of the race. Many Indians who have money and other resources have not this broad vision as yet, and thus those least able to bear the financial load are shouldering the weighty problem and lifting it. Herein is hope and encouragement and the demonstration of a conquering faith.

About this lofty standard the society has invited every patriotic American, white or red to rally. Every educated Indian ought to be a member, for the fate of the red race and its position in the esteem of the world rests squarely upon the shoulders of every Indian who has a knowledge of the present day world. The response of each individual Indian man and woman to the principles set forth by the society is an accurate measure of his or her character. Each passing year and conference is making this more and more apparent.

This year the president invites a renewed interest, a more sincere resolution and an awakened spirit of service. Let us serve our God by serving man and race and country through our society.

AND he give it for his opinion that whoever could make two ears of corn or two blades of grass to grow upon a spot of ground where only one grew before would deserve better of mankind and do more essential service to his country than the whole race of politicians put together.

*Dean Swift.*



# The Cherokee Indian School:

*By Fred A. Olds, in the Raleigh Times.*



THE AVERAGE North Carolina boy would surely think one of his biggest dreams had come true if he were with the writer at this moment; in the heart of the Cherokee Indian Reservation, which covers 63,000 acres and lies in Jackson and Swain Counties, with mountains all about and beside the lovely Ocona Lufly River running by, not merely flowing, and as the background the Great Smoky Mountains, with Clingman's Dome, second only to Mt. Mitchell in height, almost in sight.

How did the writer get here? From Cullowhee, which in the Cherokee tongue means, "They pass here," he came to Sylva, then on the Southern Railway to Ela, and thence on the Appalachian Railway to this place, which used to be the capital or head town of the whole Cherokee Nation in the great old days and was then known as Yellow Hill. Now it is Cherokee and it is the site of the only Indian school in North Carolina.

The little Appalachian Railway from Ela here follows the Ocona Lufly, which to the writer's mind divides honor with the Linville as being the clearest and most beautiful stream of any size in western North Carolina. The writer has been here several times and in 1908 brought one of the finest photographers in the State and made the best pictures ever taken of the life of these Indians of what is known as the "Eastern Band of Cherokees," these pictures being in the North Carolina Hall of History. A great week we made of it, getting in the life of these people. Only a few nights after the prints of the photographs were sent to the writer, and before the negatives reached him, a fire in the studio destroyed every negative except one, making the collection at Raleigh all the more unique. A year later the writer was here again, with a fine group of his "Sunshine" boys, after a tramp of several hundred miles from Elkin, through the high mountain region. Three years ago a third visit was made in company with Dr. M. C. Horton of Raleigh.

Even since the last visit many changes are visible. For one thing there is a fine highway from Cherokee to Bryson City, ten miles long, built by Swain County and part of its \$300,000 system of public roads. This highway ends on each side of the river here, and Uncle Sam is to build the steel and concrete bridge across the "Lufly," as it is commonly termed. The words Ocona Lufly is a corruption of Aquonulta, which means "By the River;" people in speaking about the original townhouse or capital, which stood where the fine school building now are, thus referring to the place.

The little railway train, with its one car, which when the writer came over was half full of flour, in its freight and express compartment, boomed along, nearly always following the charming river, which now rushes wildy over rapids and then moving slowly in pools which look like mirrors; a river not to be judged as to depth by any down-country eyes. Down-

country folks, used to those pitifully muddy streams, would not guess within a third of the depth of the 'Lufty. When the train gave its last whistle, the writer, quite at home, stepped out and walked across the river on a swinging bridge, made of two wire cables, strutted over posts to tighten them, with the flooring of wire and planks, the sides of woven wire and two other cables as hand-rails; all really a suspension bridge, costing, say, \$30 or perhaps \$50, and just as good for its purpose as those costing millions. There are plenty of such bridges in this country.

Along the road, dotted with water worn stones, beside the translucent river and under the butternut trees which fringe the stream, the writer walked to the gate of the school and entered the grounds, vivid with blue grass. Some Indian boys and men were playing baseball, which is rapidly taking the place of the old game of Indian ball or la crosse, which is played with two sticks quite like slender tennis racquets. These people, like the whites, are wild over baseball. On the porch of a little cottage sat an Indian, at once recognized as Sampson Owl, who is in charge of the school garden. The recognition was mutual, and after a little chat about days past the writer walked up to the club-house and was there met by the school superintendent, James E. Henderson, and made at home in a moment, snuggled down in a room as comfortable as Raleigh affords, with every convenience of modern life, not forgetting the start made with a dinner excellently well cooked and served by quiet and tidy Indian girls.

So, then, here we are, in surely the strangest part of our dear North Carolina; in a little world set in our large one; a little world under the jurisdiction of Uncle Sam and not of North Carolina. This is a reservation and on it thereof 2,260 Indians, big and little, who are gaining, though very slowly, in numbers. Think of the old days, boys, when they could muster 25,000 warriors, and when the Tuscaroras, the worst Indians of their period, the Apaches of their centuries, dared not attack them.

The lands are held in common, in the old community fashion, on this reservation; that is, by all together and not by individuals, though the houses in which the Indians live belong to the individual, so that one can sell to another.

The Indians are not poor folks; bless your soul; no, indeed; they have \$145,000 in money in Asheville banks, kept for them by their Uncle Sam, who, thank God, is also ours, and in these banks they have about \$23,000 of their individual funds. Eight years ago, when the writer first visited the reservation, they had \$600,000 in the Asheville banks, known as the tribal fund, but since then there have been three allotments of it, one of \$20, another one of \$40 and one of \$32, these being divided per capita, from the infant to the oldest person, and some of these Indians are very old indeed.

North Carolinians owe a tremendous debt to the Cherokees for many

reasons. For one thing, they have always been extremely friendly to the whites, and they were in the century before the last barrier between the bad Indians to the westward, southward and northwestward, who had plenty of designs upon the white settlements. The writer was recently at the place where Tecumseh, perhaps the most famous and influential Indian chief, came in 1811 and met Yonaguskee, the then Cherokee chief, and urged the latter to join him in the great Indian federation to drive the whites out of the country, but the stout old Cherokee declined to do anything against his white friends. The following year Tecumseh's big Indian army was crushed by the whites in a battle in the west.

Years passed and these North Carolina Cherokees, these "Children of the Woods," in the "Land of Silence," in the "Overhills of Ottolay," tendered their service to "Old Hickory," the popular name for General Andrew Jackson, in his march against the Creek Indians, their hereditary enemies in Alabama. There, together with their white allies, they fought the notable battle of the Horseshoe Bend, in which they did the hardest and deadliest work, completely crushing the Creeks.

It was Junaluska, another famous Cherokee chief, who there led his brave red men, who fought and scalped, doing both branches of their work so thoroughly that every Cherokee warrior came out of the fight with at least one scalp in his belt and plenty of Creek hair in his teeth, for as he took a scalp he held it in his mouth. The Cherokee women, children, and old men held a great scalp dance here upon the return of their braves from what is known as the Creek war, and the women proudly wore some of the scalps of their ancient enemies. In fact, in years not remote there were Creek scalps here in possession of a woman of great age who had taken part in that famous dance, and the writer is "camping on the trail" of these very scalps and will get them if they still exist for the Hall of History.

**A**LTHOUGH the Eastern Cherokee School and Reservation is located in the heart of North Carolina's "Land of the Sky," and is the only Indian reservation in the East under the supervision of the United States, barely a handful of North Carolinians have a clear conception of what is being done by our National Government for the school and for the Indians on the reservation. The writer, who has been some days on the reservation, securing data for subsequent lectures and talks and for historical use generally, as well as gathering objects illustrating Indian life and customs old and new, though indeed all the customs here have centuries of use behind them, is much impressed by the work which is being done at the school at this point.

Not until about three years ago was real attention paid to this Cherokee school by the Indian Bureau of the United States, and up to that date practically nothing had been done in an industrial way to encourage and



aid these Cherokees. The work of the school was largely passive, but when in the summer of 1913 Cato Sells was appointed Commissioner of Indian Affairs there instantly began a new area growth and activity for the school here and for this reservation. Luckily one of the very first and many Indian problems to command the attention of Mr. Sells, who, fortunately for the red man everywhere, is both an educator and an enthusiast, saw the needs of these neglected people here, and he saw the great opportunity to accomplish supreme and lasting good for the more than 2,000 souls on this reservation. His first appointment as superintendent was that of James E. Henderson, who has ever since that hour had the benefit of the support and enthusiasm of the Commissioner in facing propositions which arose on every hand. One of the first things Mr. Henderson had to face was the rebuilding of the school plant to meet the educational needs of the Indian children, and the writer makes his best bow to him for the tangible results of his thought and his heartfelt interest in these wards of our country. He has built a ten-room house for employees, a brick laundry, admirably equipped dining hall, kitchen, bakery, and a hospital which is a model and which will give treatment not only to the pupils of the school, of whom there are 288, but to every Indian on the reservation. Before he came acetylene gas was used for lighting, at a cost of several hundred dollars a year, but the plant exploded and he immediately installed a hydro-electric plant, the dam creating the power being on the Oona Lufty River, half a mile above the school, lighting the entire place and operating all sorts of machinery, for the students are taught industrial work.

The State of North Carolina is vitally interested in this school and the thoroughness of its work. Mr. Henderson is a native of Haywood County, and his father was a Confederate soldier. These Indians on the reservation, known officially as "The Eastern Band of the Cherokees," are not really citizens of North Carolina yet, so do not vote; they cost North Carolina nothing, but are wards of the General Government. It is only a question of time when this school, with all its work—a great work, too—its buildings and its equipment, will be turned over to North Carolina and thus become part and parcel of its public school system. It should be stated further that under a new regulation of the United States Indian Department a wonderfully complete system of education and training, absolutely uniform, is now effective in all the Indian schools, and as Superintendent Henderson remarked, this system is superior to anything in the North Carolina public schools today.

The writer missed by nearly a month the closing exercises of the Cherokee school, which were held June 16th, and which rounded out the thirty-fifth and best year in its history, the average enrollment having far exceeded that of any previous year and the character of the work done

showing conclusively that the United States has struck the keynote of the education of the Indian. The new course of study now being installed, above referred to, gives to the Cherokee boys and girls opportunities far beyond those afforded the white children of North Carolina, and a visit to this school will quickly convince any one that it is a hive of industry.

Not only has the attention of the Bureau of Indian Affairs been directed to the rebuilding of the school plant here, but a principal has been appointed to assist Superintendent Henderson in directing the work of the school, so that the latter may have more time to devote to the Indians on the reservation, many of whom live in the remotest coves of which Big Cove is the most humanly interesting, because there the tribal life exists in its now most primitive form. The Indian Bureau has taken another great step by sending here a trained nurse, to take charge of the new hospital and assist in the campaign against something more, that is the superstitions of so many of these Indians, who yet believe implicitly in their shamans, which is the proper name for conjurers or "medicine men," by which latter name they are usually known. These medicine men have a tremendous grip on the minds of the fullblood Indians, and not a little on the half-bloods, those who have white fathers or mothers.

The writer looks out of the window in the early morning at the lifting mountains and at the big school garden with its luxuriant crops, supervised by Gardener Sampson Owl, observes the fine dairy herd, the silo, the first of its kind in Swain County, the excellent barn and the farm equipment, and it is a pleasure to know that another long step has been taken by the sending here of an expert who will develop the fruit-growing industry on this reservation. This expert nurseryman has begun to propagate every variety of fruit tree and useful plant which can be raised here, and from this central nursery will supply, free of charge, every tree and plant needed by the Indians for their orchards, so that they will not only have plenty of fruit, grapes and berries for their own use but for sale outside. Most particular attention will be given to the canning of fruits, vegetables and berries, the latter being remarkably plentiful. Much canning has been done in past years but far more will now be done. Mrs. Jane McKinnon, State Chemist Kilgore, State Horticulturist Hutt and other experts are to be invited here by Mr. Henderson to lend a hand in work initiated. It is a very fine thing to thus link the United States and the State together in doing the very best for these, our Cherokees.

A larger interest in farming has been aroused among these Indians, much grass has been sown, and Superintendent Henderson tells the writer he is sure the time is not far away when the Cherokee will take his place in the cattle-raising industry in North Carolina.

Something more has been done, of vital importance, too, this being a great campaign for better sanitation on the reservation. In this cam-

paign it was quickly discovered that but little could be effectively done in this line in the greater number of cases until better homes were built, and that the reason why they are not better was because the Indians had no lumber. To meet this need a sawmill has been installed, operated by electricity, and now an experienced sawyer is able to furnish the Indians with everything necessary for building homes. It is a far cry from the bark houses, which not a few of them had, in days even after the end of the Civil War, to the present homes of some, with running water, good lighting and ventilation, furniture, and the things which go to make life worth living.

Many of these successful efforts to better conditions among these Eastern Cherokees are due to the fact that a year ago Commissioner Cato Sells visited this place and made himself acquainted with every aspect of the situation. When the writer states that last year 5,000 fruit trees were set out on the reservation and 17,000 this year, that California grapes are growing, as well as prunes from that State, that tests are to be made of all sorts of trees and plants of value, and that the students—boys and girls—will be fitted for college and any sort of life, it will quickly be seen that Uncle Sam has a cozy corner in his heart for his Indian children.

LET us celebrate the soil. Most men toil that they own a piece of it; they measure their success in life by their ability to buy it. No man but feels more of a man in the world if he have a bit of ground that he can call his own. However small it is on the surface, it is four thousand miles deep; and that is very a handsome property.

*Charles Dudley Warner.*



# Important Decision of the United States Supreme Court Relating to Indians.

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IN THE SUPREME COURT OF THE UNITED STATES.

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U. S. v. Pelican—October Term, 1913—No. 232.

Decided February 24, 1914.

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Mr. Justice Hughes delivered the opinion of the court.

The defendants were indicted for the murder, on August 30, 1913, of Ed Louie, a full-blood Indian and a member of the Colville tribe. It was charged that the crime was committed "at a point about nine miles northwest of the town of Curlew, in the county of Ferry, State of Washington, in the Indian country, to wit, upon the allotment of one Agnes, an Indian, being lot three of section twenty-six, and lot nine of section thirty-five, in township forty north, of range thirty-two, E. W. M., in the Northern Division of the Eastern District of Washington, said land being then held in trust by the United States for the said Agnes for the period of twenty-five years from the date of the trust patent to wit, from the 6th day of December, A. D., 1909."

The indictment was based upon § 2145 of the Revised Statutes which provides that, save as stated, "the general laws of the United States as to the punishment of crimes committed in any place within the sole and exclusive jurisdiction of the United States, except the District of Columbia, shall extend to the Indian country" (see Rev. Stat., § 5339; Criminal Code, 35 Stat. 1088, c. 321, §§ 272, 273, 341).

A demurrer was filed upon the ground that it did not appear that the crime had been committed within "the Indian country" and hence that the court was without jurisdiction. In connection with the hearing upon the demurrer the parties stipulated that the land described in the indictment as the place of the crime had been allotted to the Indian Agnes under the act approved February 8, 1887, and the act in amendment and extension thereof approved February 28, 1891, and that this land was situated on that part of the Colville Indian Reservation which had been opened to settlement and entry by the act of Congress. (See act of July 1, 1892, c. 140, 27 Stat. 62.) The District Court, holding that the Agnes allotment was not a part of the Indian country within the meaning of the statute, sustained the demurrer; and the Government brings this writ of error under the Criminal Appeals Act, March 2, 1907, c. 2564, 34 Stat. 1246.

There can be no doubt that the Colville Reservation set apart by executive order on July 2, 1872 (Exec. Ord. Ind. Reserv. (ed. 1912), 194,

195; 1 Kappler, 915, 916) and repeatedly recognized by acts of Congress,\* was a legally constituted reservation. *In re Wilson*, 140 U. S. 575, 577. As such it was included in the "Indian country" to which § 2145 of the Revised Statutes refers, and it was none the less embraced within that description because it had been segregated from the public domain. *Donnelly v. United States*, 228 U. S. 243, 269. The inquiry, then, is whether, with respect to the part of the original reservation that is comprised in the described allotment, the United States has lost the jurisdiction which it formerly had. The authority of Congress to deal with crimes committed by or against Indians upon the lands within the reservation was not affected by the admission of the State of Washington into the Union (act of February 22, 1889, c. 180, 25 Stat. 676, 677; *Draper v. United States*, 164 U. S. 240, 242, 247; *Donnelly v. United States*, 228 U. S. 243, 271, 272); and we pass to the consideration of the effect of the Federal legislation by which the reservation was diminished.

By the act of July 1, 1892, c. 140, 27 Stat. 62, a specified tract or portion of the reservation—with certain exceptions—was "vacated and restored to the public domain" and it was provided that this tract should be open to settlement and entry by the proclamation of the President and should be disposed of under the general laws applicable to the disposition of public lands in the State of Washington. The exceptions were made by Congress in order to care for the Indians residing on that portion of the reservation. Every such Indian was entitled to select therefrom eighty acres which was to be allotted to the Indian in severalty (§ 4). The titles to the lands selected were to "be held in trust for the benefit of the allottees, respectively, and afterwards conveyed in fee simple to the allottees or their heirs" as provided in the acts of February 8, 1887, c. 119, 24 Stat. 388, and February 28, 1891, c. 38, 26 Stat. 794. Further, certain school and mill lands within the described tract were reserved from the operations of the statute, unless other lands were selected in their stead (§ 6).

The evident purpose of Congress was to carve out of the portion of the reservation restored to the public domain the lands to be allotted and reserved, as stated, and to make the restoration effective only as to the residue. The vacation and restoration which the statute accomplished (§ 1) was thus expressly made "subject to the reservations and allotment of lands in severalty to the individual members of the Colville Reservation" for which the act provided. In 1898, in furtherance of the same object, Congress required the completion of the allot-

\* July 4, 1884, c. 180, 23 Stat. 76, 79; February 8, 1887, c. 119, 24 Stat. 388; February 28, 1891, c. 383, 26 Stat. 794; July 1, 1892, c. 140, 27 Stat. 62; February 20, 1896, c. 24, 29 Stat. 9; March 6, 1896, c. 42, 29 Stat. 44; June 18, 1898, c. 465, 30 Stat. 475; July 1, 1898, c. 545, 30 Stat. 571, 593; March 22, 1906, c. 1126, 34 Stat. 80.

ments as soon as practicable and not later than six months after the President's proclamation (act of July 1, 1898, c. 545, 30 Stat. 571, 593). Accordingly, the President issued his proclamation on April 10, 1900, declaring that the restored portion of the reservation would be open to settlement and entry on October 10, 1900, and an appropriate clause was inserted which saved and excepted such tracts as had been or might be "allotted to or reserved or selected for the Indians, or other purposes," under the governing statutes. 31 Stat. 1963, 1965. The Government presents extracts from the records of the Department of the Interior which purport to show that the actual allotment to the Indian Agnes, of the land described in the indictment, had been made prior to the date of this proclamation, and we are asked to take notice of the fact. We find it to be unnecessary to pass upon this, but we shall assume in view of the grounds of the decision below that the allotment was duly made under the statutory provisions to which we have referred, and it follows that these allotted lands must be deemed to be among those excepted from the portion of the reservation which was thrown open to settlement.

Although the lands were allotted in severalty, they were to be held in trust by the United States for twenty-five years for the sole use and benefit of the allottee, or his heirs, and during this period were to be inalienable. That the lands, being so held, continued to be under the jurisdiction and control of Congress for all governmental purposes, relating to the guardianship and protection of the Indians, is not open to controversy. *United States v. Rickert*, 188 U. S. 432, 437; *McKay v. Kalyton*, 204 U. S. 458, 466, 468; *Couture v. United States*, 207 U. S. 581; *United States v. Celestine*, 215 U. S. 278, 290, 291; *United States v. Sutton*, 215 U. S. 291; *Tiger v. Western Investment Co.*, 221 U. S. 286, 315, 316; *Hallowell v. United States*, 221 U. S. 317; *United States v. Wright*, 229 U. S. 226, 237. Thus, in the act of January 30, 1897, c. 109, 29 Stat. 506, relating to the introduction of intoxicating liquor "into the Indian country," it is expressly provided that this term "shall include any Indian allotment while the title to the same shall be held in trust by the Government, or while the same shall remain inalienable by the allottee without the consent of the United States." This statute was upheld in *United States v. Sutton*, *supra*, as a valid exercise of Federal power with respect to allotments made under the act of February 8, 1887, within the Yakima Reservation in the State of Washington. Again, in *Hallowell v. United States*, *supra*, the Federal jurisdiction under the same statute was sustained with respect to an allotment to an Omaha Indian in Nebraska, the title being held in trust by the Government under the act of August 7, 1882, c. 434. 22 Stat. 341. There, it appeared that practically all

the lands in the Omaha Reservation had been allotted and that many of the allotments of deceased Indians had passed into the hands of the whites, without restrictions, under the provisions of the act of May 27, 1902, c. 888, 32 Stat. 245, 275. Further, the Omaha Indians were exercising the rights of citizenship within the state and the dependant himself, who was charged with taking liquor to his own allotment, was a citizen and had served as a public officer. The question certified to this court was, in effect, whether the fact that the allotment was held by the Government in trust authorized Congress to regulate or prohibit the introduction of liquor. This question was answered in the affirmative, the court saying (221 U. S. p. 324): "In the case at bar, the United States had not parted with the title to the lands, but still held them in trust for the Indians. In that situation its power to make rules and regulations respecting such territory was ample. . . . While for many purposes the jurisdiction of the State of Nebraska had attached, and the Indian as a citizen was entitled to the rights, privileges, and immunities of citizenship, still the United States within its own territory and in the interest of the Indians, had jurisdiction to pass laws protecting such Indians from the evil results of intoxicating liquors as was done in the act of January 30, 1897, which made it an offense to introduce intoxicating liquors into such Indian country, including an Indian allotment." It cannot be doubted that the power of Congress was quite as complete to punish crimes committed by or against Indians upon allotted lands of this character as to prohibit the introduction of liquor. The present question then is not one of power, but whether it can be said that the descriptive term "Indian country" as it is used in § 2145 of the Revised Statutes is inadequate to embrace these allotments, or, if it is adequate for that purpose, whether Congress in providing for the allotments has excluded them from the purview of that statute.

We find no inadequacy in the statutory description. The lands, which prior to the allotment undoubtedly formed part of the Indian country, still retain during the trust period a distinctively Indian character, being devoted to Indian occupancy under the limitations imposed by Federal legislation. The explicit provision in the act of 1897, as to allotments, we do not regard as pointing a distinction but rather as emphasizing the intent of Congress in carrying out its policy with respect to allotments in severalty where these have been accompanied with restrictions upon alienation or provision for trusteeship on the the part of the Government. In the present case, the original reservation was Indian country simply because it had been validly set apart for the use of the Indians as such, under the superintendence of the Government. *Donnelly v. United States, supra*. The same considerations,



in substance, apply to the allotted lands which, when the reservation was diminished, were excepted from the portion restored to the public domain. The allottees were permitted to enjoy a more secure tenure and provision was made for their ultimate ownership without restrictions. But, meanwhile, the lands remained Indian lands set apart for Indians under governmental care; and we are unable to find ground for the conclusion that they became other than Indian country through the distribution into separate holdings, the Government retaining control.

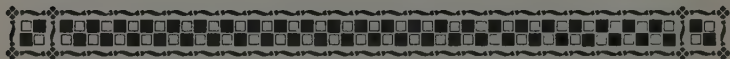
It is said that it is not to be supposed that Congress has intended to maintain the Federal jurisdiction over hundreds of allotments scattered through territory other portions of which were open to white settlement. But Congress expressly so provided with respect to offenses committed in violation of the act of 1897. Nor does the territorial jurisdiction of the United States depend upon the size of the particular areas which are held for Federal purposes (Criminal Code, 272). It must be remembered that the fundamental consideration is the protection of a dependent people. As the court said in *United States v. Rickert*, 188 U. S. 432, 437, where allotments had been made under the conditions provided by the act of February 8, 1887 (and it was found that the agreement with the Indians, 26 Stat. 1035-1038, did not indicate any different relation of the United States to the allotted lands from that created or recognized by that act): "These Indians are yet wards of the Nation, in a condition of pupillage or dependency, and have not been discharged from that condition. They occupy these lands with the consent and authority of the United States; and the holding of them by the United States under the the act of 1887, and the agreement of 1889, ratified by the act of 1891, is part of the national policy by which the Indians are to be maintained as well as prepared for assuming the habits of civilized life, and ultimately the privileges of citizenship." It is true that by section six of the act of 1887, 24 Stat. p. 390, it was provided that upon the completion of the allotments and the patenting of the lands to the allottees under that act every allottee should "have the benefit of and be subject to the laws, both civil and criminal, of the State or Territory" in which he resided. See *Matter of Heff*, 197 U. S. 488. But, by the act of May 8, 1906, c. 2348, 34 Stat. 182, Congress amended this section so as distinctly to postpone to the expiration of the trust period the subjection of allottees under that act to state laws. The first part of the section as amended is: "That at the expiration of the trust period and when the lands have been conveyed to the Indians by patent in fee, as provided in section five of this act, then each and every allottee shall have the benefit of and be subject to the laws, both civil and criminal, of the State or Territory in which they may reside." And, at the same time, there was added to the section the explicit proviso: "That until the issuance of fee-simple patents

all allottees to whom trust patents shall hereafter be issued shall be subject to the exclusive jurisdiction of the United States." We deem it to be clear that Congress had the power thus to continue the guardianship of the Government. (*United States v. Kagama*, 118 U. S. 375, 383, 384; *United States v. Celestine*, *supra*; *Tiger v. Western Investment Company*, *supra*; *Hallowell v. United States*, *supra*; *Heckman v. United States*, 224 U.S. 413, 437; *Ex parte Webb*, 225 U.S. 663, 683; *United States v. Wright*, *supra*; *United States v. Sandoval*, 231 U.S. 28, 46; *Perrin v. United States*, decided this day, *post*, p. 478); and these provisions leave no room for doubt as to the intent of Congress with respect to the maintenance of the Federal jurisdiction over the allotted lands described in the indictment.

A cognate question is presented as to the status of the person with whose murder the defendants are charged. It is not alleged in the indictment that the defendants were Indians and we assume that they were not. But the court below had jurisdiction if the deceased was an Indian ward. *Donnelly v. United States*, *supra*, pp. 269-272. It is alleged, as already stated, that the deceased was "a full blood Indian, a member of the Colville tribe," and, further, that he had received an allotment of land under the act of 1887, as amended in 1891, and under the act of July 1, 1892, the land being held in trust by the United States for twenty-five years from the date of the patent, July 31, 1900. Upon this statement, the deceased must be regarded as one who was still under the Government's care. Congress had not terminated that relation, and the commission of a crime against his person upon Indian lands, such as we have found the allotted lands in question to be, was punishable under the laws of the United States.

The order sustaining the demurrer is reversed and the cause is remanded to the District Court for further proceedings in conformity with this opinion.

*It is so ordered.*



# Red Lake Indians Progressing:

*By Dr. Caryl B. Storrs, in the Minneapolis Tribune.*



RED LAKE is the largest fresh water lake in the United States whose shores are entirely within the boundaries of one State. These qualifications have to be used because Great Salt Lake is larger, but isn't fresh, and Lake Michigan is larger, but touches the boundaries of Michigan, Wisconsin, Illinois, and Indiana. Red Lake is in the central northwestern part of Minnesota and a blind man could hardly miss it on the map.

The Red Lake Indian Agency is situated on the south shore of the lower lake, Red Lake being divided by a narrows into an upper and lower lake, like Minnetonka. At the agency are administered the affairs of the Red Lake Indian Reservation, an empire of primeval wilderness, 42 miles long and 30 miles wide, traversed by infrequent roads, dotted with a few clearings and embracing all of the lower lake and about half of the upper. The reservation is connected with Bemidji by the Minneapolis, Red Lake & Manitoba Railroad, its northern terminal being on the south shore of the lake and five miles east of the agency, and there is navigable water connection with Thief River Falls and thence to the Red River of the North.

## Indians at Red Lake Reservation Number 1,500.

ON THIS reservation, under the guidance of Uncle Sam, about 1,500 Chippewa Indians live, move, and have their being. (The exact number yesterday was 1,503.) They are a well-to-do group, having funds of their own in Washington and owning, in common, all the land on the reservation and several million feet of virgin pine timber. The shores of the lake are primeval wilderness, save for the agency and the Cross Lake School, and the region is today almost as it was before the white man entered Minnesota. "Almost," one says, and it is under the head of "almost" that may be listed the differences between the past and the present; differences that are slight when objectively viewed in comparison with the square miles of primal conditions in which they are set, but which are vital with progress and pregnant with coming changes when considered subjectively.

The overlord of this frontier kingdom, taking his orders only from Uncle Sam himself, is Walter F. Dickens, superintendent of the agency. Mr. Dickens has been in the United States Indian Service for 16 years, during which time he has worked among 11 different tribes: the Kiowas, Comanches, Apaches, Delawares, Caddoes, Pottawatomies, Kickapoos,

Shawnees, Cheyennes, Arapahoes, and Chippewas. He says the Red Lake Chippewas are among the best Indians with whom he has ever come in contact, and he ought to know something about Indians.

If you think the superintendent of an Indian agency on the remote frontier enjoys a sinecure, you should spend a morning in Mr. Dickens' office trying to pry a story out of him. He is willing enough to give you a story; but there are so many interruptions that it is a good deal like trying to have a quiet, friendly chat with the traffic policeman at Hennepin Avenue and Sixth Street about 5:30 p. m.

I am going to set down Mr. Dickens' story in a straightaway fashion, as it is pretty long, and covers a good many points and, owing to the high price of paper, I am limited as to space. You must imagine the frequent trivial interruptions caused by the visits of Indians of both sexes and all ages, for the Indians are children still and Mr. Dickens' administration is largely patriarchal in its nature.

Most of his callers could not speak English and the conversation was carried on through the interpreter whose difficulties in accurately translating the directly objective Chippewa tongue into nouns, verbs, adjectives, adverbs and further subdivisions of the more elaborate English, prolonged every errand and caused much agitated gesticulation on the part of all concerned; especially when aged squaws appeared to lay intimate family problems and neighborhood disputes before Mr. Dickens. After one particularly distracting interview Mr. Dickens said despairingly: "You can say one thing in English and make it mean something else by a wink. There isn't such a thing as a wink in the whole Chippewa language." As an example I might quote the Chippewa word meaning Red Lake. It is "me squa gum me we sah gah e gun." It is hard to imagine a wink doing a thing for such a word as that, isn't it?

### Didn't Know There Were Indians In Minnesota.

"DO YOU want to know something about the Red Lake Indian Reservation?" said Mr. Dickens. "Well, I think there is need for such knowledge in Minnesota. When I was at the State Fair two weeks ago a man came into our exhibit one day and asked: 'Where were all these Indian things made?'"

"'On the Red Lake Indian Reservation,' I replied.

"'I thought this was a Minnesota State Fair,' he said.

"'So it is,' I answered, 'the reservation is in Minnesota.'

"'Why,' he exclaimed, 'I didn't know there were any Indians in Minnesota!'"

"'How long have you lived in the State?' I inquired.

"'All my life,' said the man.



"We have about 1,500 Chippewas on the reservation, divided into about 500 families. There are records of Indians around Red Lake for 117 years, and, of course, they have known the region for centuries. Some of the families that are here now have lived here for 50 years. What Uncle Sam is trying to do is to civilize, educate, and Christianize them; and he is succeeding admirably, though the process is necessarily a slow one and is scoffed at by some people who didn't know there were any Indians in Minnesota.

"This is a closed reservation and is owned in common by the Red Lake Indians as a tribe. Until 10 years ago it was a subdivision of the Leech Lake Agency. The land has never been allotted or thrown open to white settlers. Any Indian who, in our judgment, is reliable and trustworthy, is permitted to take a tentative allotment restricted to 160 acres, which he may clear, and upon which he may build a home. Though his contract is only a tentative one, he is encouraged to work his land by the understanding that when the permanent allotments are made, he shall have the same piece of land. There are many arguments both for and against permanent allotment and the opening of reservations to white settlers, but I won't go into those. They are constantly trying to thresh out that question in Washington, and some day they may reach a logical conclusion.

#### U. S. Starts Indians in Farming Industry.

"THE United States starts these Indians in the farming business on what is known as the reimbursable plan. The Government gives them horses, cattle, seeds, farm equipment and lumber, and the Indians sign an agreement to pay everything back in annual payments, without interest, from their crops and labor. We have at present 213 such agreements, but this represents more than 213 of our 500 families, as more than one family may sign the same agreement.

"The Red Lake Indians have their own funds from the sale of reservation timber, all the timber, amounting now I think to about 300,000,000 feet, being in what is known as the Red Lake forestry reserve, and being operated under scientific forestry laws. They have a revolving fund of something like \$15,000, used in turn for helping certain groups, and are more nearly self-supporting than the Indians on any other reservation in the United States, with, I believe, one exception.

"The Chippewas of Minnesota, through a treaty stipulation, finance their own schools. Something over 200 children are being educated, our three schools teaching studies up to the sixth grade, as well as farming, domestic science, blacksmithing, sewing, carpentry, and other prevocational subjects. These children are lodged and clothed by the schools. We have young Indians here, who have never been off the reservation,

who are practical workers in a number of trades. It is an interesting point that the agency has many more Indians than whites in its employ.

"The whites are instructors, and have general charge of things, though our court is administered by Indians. Oh, yes, we have a court in which all minor infractions of law are tried before two Indian judges, and our police are all Indians. The forest rangers and fire guards are Indians as well as many of the engineers, farmers, carpenters, and others.

#### Proud of Agricultural Exhibit at Fair.

"WE have an annual exhibit at the State Fair which stands up along side of any other farm or school exhibit in the State, and we are just now getting ready for our own annual fair which, I must say, is better than any county fair I have ever attended. If you'll look through that window across the fields you'll see a bunch of Indians shingling the roof of our new fine arts building. Half a century ago, their ancestors were living in birch-bark tepees and scalping Sioux, when the Sioux were not scalping them. Now they are putting up a fine arts building in which their wives and children will exhibit the work of their own hands; and beautiful work it is, too.

"Our school is a social center for returned students from more advanced institutions, and at the dance you attended last night the disciplinarian was a young returned student from Carlisle. The left-handed fiddler who interested you so much is Joe Graves, a phenomenal ball pitcher under contract to Connie Mack of the Philadelphia Americans. He has been farmed out to other clubs by Mack for several seasons, but will be made a big league star as soon as he is old enough.

"The Government maintains an employment agency for Indians and is putting Indian students into all walks of life. A Chippewa boy from the Leech Lake Reservation in Minnesota holds the time record for assembling a Ford car. We have a 15-year-old boy in our Cross Lake school, 12 miles over on the other shore, who took a prize for the best essay on farming, for which he received a free trip to the State Fair. We are co-operating with the State Farm School at Hamline and they send us lectures from time to time.

"The tribal customs are disappearing, and to watch them fade before the light of better things is one of the most interesting phases of this evolution up here; for it is evolution. If it takes nature ten million years to change a paw into a hoof, our impatient critics ought surely to allow us at least one century to change the tepee Indian into a farmer or mechanic. They think it ought to be done at one stroke; if they really think at all, which I don't believe. Last year at our fair the old Indians were beating the drum and doing ancient dances in one part of the grounds while the youngsters were doing the one-step and the fox-trot in another.

Not that I think modern dances are such a great advance over the old tribal ones, but that serves well enough as an illustration of what is happening.

### Indians Use Tepees Only as White Men Do.

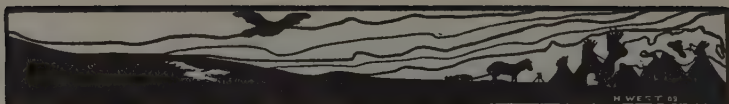
"THE only tepees you see nowadays are those occupied by the Indians when they are off in the wilderness hunting and fishing, or in the spring when they are making maple sugar. Then they live in tents just as white men do when they are off on a vacation. Nearly all of our Indians have well-built houses with carpets on the floors, pictures on the walls, ranges in the kitchens and organs or pianos in the living room.

"Hunting? I should say there was. By far the greater part of the reservation is absolute wilderness, and over on north lake especially is an abundance of all sorts of game; deer, moose, bear, fur animals, and all kinds of wild fowl. White hunters are not allowed at all in the reservation, and the Indians are permitted to hunt the year around, irrespective of game laws. They have their own laws, however, which go back, I suppose, to ancient customs, and they hunt very little at certain seasons, such as the mating and breeding times. Besides, the Indians hunt for food, you know, not for sport or slaughter, and the game increases rather than diminishes.

"But to get back to evolution. There are four co-operative farmers clubs on the reservation; we have a 4-bed hospital, modern in every respect, as you saw for yourself, with a resident physician and trained nurses both here and across the lake; water works, a sewerage system, electric light plant, a saw mill, planing mill, registered stallions and bulls, chickens, all sorts of grain and garden truck, traveling health inspectors and specialists who visit all the reservations in the United States and just now a vigorous educational 'Save the Baby' campaign, which is the special hobby of the present Commissioner of Indian Affairs, Mr. Cato Sells.

"It has been uphill work in the United States to awaken the Indian to social consciousness and responsibility, but we are making the grade. The returned students of to-day do not go back to the blanket as they did 20 years ago. They want their children to have a better chance than they did, and some of their attitudes, and sacrifices with this end in view, are sort of pathetic.

"The Indians are gradually increasing in the United States, and the new generation promises to bring about an evolutionary change that will satisfy, at last, even those who think of evolution as an instantaneous process, or who, as I said before, don't think at all—only talk."



## Indians in Texas:

*By C. D. Waide in The Galveston News.*



MAN once said that the only good Indian is a dead Indian. That man may have been sincere and he may have known many Indians. But his acquaintance did not embrace the members of the Alabama tribe who came to Texas 100 years ago and who have been living here quietly and obscurely since, or he would not have made that statement. Anyway, that is the opinion of the people of Polk County, who have been friends and neighbors to these Indians for

a century.

And now that the centennial of their arrival in Texas is here, the Indians are without means to celebrate the event. In fact, they do not lean toward celebrations much, anyway. They are quiet farmers, tilling the soil when crop prospects are good and "bucking" lumber at the sawmills when their crops fail them. But if they had a few more acres of soil to till they would gladly celebrate their centennial by working all the harder.

For one hundred years these Indians have lived in a community of their own over in the piney woods of East Texas, except for two years spent in Louisiana during the Texas war for independence, when they left the State on the advice of General Sam Houston. During that century their civic and moral record has been almost unblemished. Within the memory of the older members of the tribe, extending back for more than half a century, only one member has been sent to the penitentiary by the State courts. During that time there has not been a single separation of man and wife, and only one child has been born in the tribe who was not sheltered by legitimacy.

The Indians might easily be called a tribe of orphans. In the first place, the Government of the United States has never done anything for them. The Government of Texas gave them 1,200 acres of land and then deserted them to their own fate. The climax of their bereavements came several years ago when old John Scott, their chief, died, leaving them without a chief.

The location of the homes of these Indians is conducive to simplicity and it is remarkable that they have embraced as much civilization as they have. Their colony is about sixteen miles northwest of Livingston, the county seat of Polk County. They are eight miles from the nearest



telephone or physician and three miles from the nearest postoffice, that of Klam, which is located in a small store.

The 1,200 acres of land owned by the tribe is in the bottoms of Big Sandy Creek, a tributary of the Trinity River, and it is heavily wooded with timber. However, all of the merchantable timber has been cut and used by the Indians in the building of homes, leaving the land almost worthless for timber purposes, while it was never valuable for agricultural use. The land is now almost exhausted, due to its unscientific culture.

The roads leading to the Indian community from railroad points are almost impassable, because of the deep sand beds and steep grades, hence the community is rarely visited by white men. Grafters with various schemes to defraud the Indians of a few nickels or dimes have visited them from time to time, until they look askance at any white man who visits them unless he is introduced by one of their American friends in whom they have confidence.

#### Population is Decreasing.

THE tribe now numbers about 200, the 1910 census showing the population to be 208. When they first came to Texas they numbered about 600, and even fifty years ago there was nearly 500 of them. The decrease in population has been less marked during the last fifteen years than before that time.

The decrease in population is generally ascribed to the lack of training among the Indians in treating or avoiding preventable diseases. With the assumption of the white man's way of living in houses, they have not been taught his way of treating or avoiding these diseases. With medical relief so far distant, it is remarkable that their mortality rate is not even higher.

Another factor that has to be taken into consideration is that the families have been intermarrying for the last century, and there are less than forty families in the tribe. They are all related to each other in varying degrees of consanguinity, and there is no tribal ban on the marriage of cousins. Consequently the Indians are gradually losing virility, and the individuals do not show the stalwartness that proverbially characterizes the American aborigine.

The Indians have been fortunate in never having been visited by a pestilence. This is probably due to the remoteness of their homes from the traveled paths. Their faces do not bear the marks of smallpox, nor have they ever been attacked with a scourge of yellow fever or other diseases.

The outstanding tribal characteristic of the Alabama Indians is their code of morals. The principle of the golden rule is taught them from infancy. The modern ideas of affinities, divorces and soul mates have

not yet penetrated through the leafy forests that nature has built up to shelter these grown children. This condition obtains, not in spite of, but because of the fact that their matrimonial ceremonies until dozen years ago were the simplest in America and their matrimonial vows the best observed.

Today these Indians do not procure a license from the County Clerk to marry, and many couples do not have a preacher to marry them, although this is gradually becoming a custom since a missionary has been living among them. When a young Indian couple decide to marry, the man builds a house on a spot designated by some of the elders. He and his bride then go into it and announce to the remainder of the tribe that they are married. Until the arrival of the missionary, this was the sole custom. Now a majority of the couples go to this missionary and ask him to marry them, which he does, without a license having been issued. However, a couple who marries under the old custom, even at this day, loses nothing of the esteem of the other members of the tribe.

#### Women Are Treated Well.

THE inter-family relations in the homes are very similar to those in the homes of the average farmer of limited means. These Indians do not believe that their wives should do all the work while they fish and hunt. Their wives do the housework and milk the cows, while the men of the family work in the fields. The women are also accorded social recognition in the tribe.

The Indians are inclined to be hospitable in their homes, the only reluctance about offering hospitality being their fear that it might not be accepted, and they are very sensitive about such things. They do not freely invite white people to visit them unless they are assured of the friendship of the whites and know that their invitation will not be flatly rejected.

One American custom which the Indians have refused to adopt is that of giving titles to men in addressing them, such as "Mister." On one occasion one of the leading Indians of the village was in the office of Judge J. C. Feagin of Livingston, who has been a friend of the Indians all his life and in whom they have great confidence. As the Indian arose to leave the office he decided that some show of hospitality would be appropriate, so he addressed the lawyer thusly:

"Jim Feagin, you your tike (wife) come see me my tike. Stay all damn night."

The docility and peaceful nature of the Alabama Indians is remarkable. According to the traditions of their tribe, handed down from generation to generation, they have never participated in any war on white people, nor is there any tradition of their ever having been in a

war. The tribe originally came from some of the States on the South Atlantic seaboard and moved to Louisiana late in the eighteenth century, soon after the American Revolution.

One hundred years ago this year the tribe moved from Louisiana to Tyler County and settled near Peachtree village. There they remained until the spring of 1836, when they returned to Louisiana, on the advice of General Houston. Until a dozen years ago there were members of the tribe living who remembered when General Houston camped near them with a troop of Texans.

The Texas leader evidently recognized the fact that the Indians were not fighters, according to his conversation with them, as handed down in the traditions. He told them that the Texans were fighting the Mexicans, and that if they helped the Texans and lost, they would be killed; or, if they helped the Mexicans and lost, they would be killed, and advised them to move back to Louisiana.

The tribe took General Houston's advice and returned to Louisiana and remained there two years, until they had been informed of the success of the Texans, after which they returned to this State. They did not return to Peachtree village, however, but established another village eight miles east of their present location, where they remained until about 1854, when they moved to the Big Sandy bottoms.

During three wars, that for Texas independence, the Mexican and the Civil Wars, the white men of the country about the Indians left their women almost unprotected, but had no fears of their safety on account of the proximity of the Alabama Indians.

### Are Like Innocent Children.

THE demeanor of the individual Indian is not that of a man who has suffered defeat until he is cowed, or is made to realize that he is helpless, but rather it is that of a child who has no thought of wrong and can not conceive of others doing wrong. They are soft-spoken, modest even to timidity, and never boisterous. They rarely visit the surrounding towns, and when they do it is to attend to business, and they leave as soon as they are through their business. Most of the men drink liquor, but they ordinarily do not drink to excess.

While the Indian children can speak English fluently, the older ones are hardly intelligible in their conversation, as they use the tribe dialect in their families and among other members of the tribe. None of the families read newspapers, and they know but little of what is going on outside their own little world. Yet their countenances are intelligent, they have expressive features, and are not lacking in common sense.

One of the marvels of their tribal relation is that they have no tribal government, have no chief, own their land in common, and they never

go to the civil courts to settle disagreements, because they seemingly have none. When the State of Texas donated the land to the Indians it was deeded to certain white men to be held in trust for the Indian tribe, hence no one member can own any of it. Until the death of their last chief, John Scott, he was sole arbiter of the tribe. When a young Indian decided to marry and build a home for himself, John Scott selected the ground on which he would build his home, and designated a certain area which should belong to that young man for cultivation.

At present the Indians have not even a tribal council. When a matter, such as the allotment of land to a young couple comes up, it is done purely by suggestion and tacit understanding among the older men; but these men exercise no executive control over the members of the tribe.

The nature and customs of the Indians can not be better illustrated than in the following incident:

A white visitor was trying to learn if they had a tribal court or council. Talking to one of the old men of the tribe, he stated a hypothetical case. "Suppose Charley Thompson has a bad horse and he breaks into your field. You tell Charley you want him to pay you for the corn the horse eats. Charley says you have bad fence and not pay you. How do you settle that?"

"Charley Thompson no got bad horse. Me no got bad fence," was the reply.

The white man decided to try another hypothesis.

"Suppose your hogs go off in the bottoms and get with Charley Thompson's hogs. Charley maybe claim all hogs. How do you settle that?"

"Me know my hogs. Charley he know his hogs," was the reply.

"Well, maybe Charley don't know his hogs. What would you do?" was asked him.

"Me give hogs to Charley," replied the Indian.

Thus it seems that despite the fact that they own their land in common they have no marriage laws, they are poverty-stricken and comparatively ignorant, conditions under which a colony of average Americans could not live peacefully for 100 hours, these Indians have been living in peace for 100 years.

While nearly all of the Indians live on the 1,200 acres of the land which belong to the tribe, their homes are separated by a distance of several hundred yards. Two or three of the more prosperous Indians have bought a few acres of land adjoining the tribal tract, but in all other respects they are a part of the tribe.

Sixteen years ago a Presbyterian minister and his wife, the Rev. and Mrs. C. W. Chambers, went to the Indian community to live, having been sent by the church missionary board. They, with their young



daughter, live in a neat cottage which they built on a small tract of land adjoining the Indian land and a short distance from the Indian school and church. The Rev. Mr. Chambers preaches to the Indians at the church each Sunday, and he always has a comparatively large attendance. Many of the Indians have become affiliated with the church.

Mrs. Chambers teaches the community school for about six months out of the year, the Indian children receiving their portion of the allotment of school money from the State.

The Indians are primarily farmers. The average tract which each man has under cultivation contains about eight acres, on which he grows truck and feed for his own use, and a small amount of cotton for market. While no definite estimate could be made quickly of the annual cash income of the average family, it probably would not exceed \$100, for they have nothing to market except a few bales of cotton.

Some of the younger Indians work in the sawmills or lumber camps in their vicinity nearly all the time, but the heads of families as a rule stay on their farms. There have been several seasons, however, when their crops have been failures through drouths or floods, and the entire male population has sought work in the lumber camps.

There are a few white men who live, or have lived, near the Indians in whom they have childish faith. They usually honor these men by naming their children for them. Two or three young Indians now call themselves "Jim Feagin," while another member of the tribe is Jo Rice, namesake of Jo S. Rice, president of the Union National Bank of Houston. These Indians who are named for white men soon leave off their own family names, and this custom explains the fact that all of the Indians now have American names.

### Indians Trust Their Friends.

WHEN any of the Indians are in doubt about any matter, they go to one of their white friends. All of the tribe are afraid of the courts. They attach undue importance to court proceedings of any kind. Recently one of them, who owned his land, was involved in a tax suit, although he had kept his taxes paid. The suit had been filed against all of the owners of the entire tract out of which the Indian had purchased his land. His white friends could not relieve his mind of the weight cast on it by the suit, and he haunted their offices until he was told that his part of it had been dismissed.

The Indians have adopted nearly all of the customs of their white neighbors. The average Indian home is built of logs, and consists of three or four rooms, and all have fireplaces. The women wear dresses made of cheap cloth, while the men wear clothes about such as the average American farmer wears, except that they wear them longer, through

the aid of their wives' needles and patches. Shoes are an extravagance not worn during the summer on week days.

A feature of the tribal characteristics of the Alabama Indians, that is unusual among American Indians, is their refusal to associate with negroes; in fact, they do not offer any encouragement to negroes to live near their community, although they are too peaceful actually to forbid it. Their community is entirely free of mixed breeds of any nationality, it having been an unwritten law until recent years that the birth of a child of any other than full Indian parentage meant death to its mother. While this law does not now obtain, there seems to be no violations of its spirit.

### Government Aid Is Needed.

THE greatest need of the Alabama Indians today is more land, and the next is the services of a trained agent to teach them to work the land and to take care of themselves and their live stock. There is not sufficient land in the 1,200 acres donated by the State to furnish a farm of much size for each Indian. Much of the land which they now own has been in cultivation to the same crops for fifty years and is exhausted. They should have several thousand acres more, on which they could start new farms, while the old land was left to recruit its productive strength.

There should be among them a white man who has been trained in scientific farming to teach the Indians how to alternate their crops and how to fertilize the soil. He should be able to teach them how to treat sick horses, cows, or hogs. He should know enough of sanitation and hygiene to visit among the families and teach them how to take care of themselves. Such a man would be welcomed among the Indians and his advice appreciated; in fact, they know he could help them, and say they want such assistance.

How and from whom such help is to be obtained is a problem yet to be solved. The Hon. Cato Sells, United States Commissioner of Indian Affairs, visited the Indians several years ago, and said, in an interview later, that he was impressed with the high standard of morality and citizenship that obtains in the community, and that he would gladly extend Government aid to them if he could see a way to do so.

More than thirty years ago bills were introduced in the United States Senate and House to buy land for the Alabama Indians. The bills were referred to the respective committees on Indian affairs, and neither was reported favorably. Some of the committeemen, in reporting adversely on the bills, said they had never heard of the Alabama Indians and expressed a mild doubt as to their existence. It was soon thereafter, or in 1881, that the State of Texas deeded them the land on which they were and are yet living.

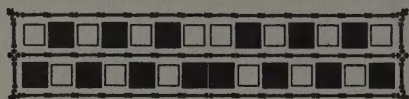


# The Last Edition

**W**HEN the last of Life's Copy is finished  
And edited, baring the sin;  
When the stress of the toil is diminished,  
And final forms wait to go in;  
When the types are locked fast in their places—  
Our lives written there, and their sum—  
And we're gathered 'round here in our places  
All waiting for "30" to come;  
When the Master Hand touches the lever  
To run the edition That Day—  
Then, my brothers of Ever and Ever,  
Then what will our printed page say?

Will the Chief edit each little error?  
Each minor mistake will He see?  
Will He visit the punishing terror  
On mortals as helpless as we?  
Will He see the turned-rule in the column  
Each marking a task left undone?  
Will He note with a mien, grave and solemn,  
Good works that were never begun?  
When the Master Hand touches the lever  
To run the edition That Day,  
Then, my brother of Ever and Ever,  
Look well to what your pages say!

JOHN D. WELLS.



**J**EALOUSY isn't  
a Heart-disease,  
it is a Liver Kom-  
Plaint.

JOSH BILLINGS

